15: U.S. Navy--24 [4] (no date) 1944 Formosans
116, 221, 591, 438, 602

"Temporary movements. The people who move to these industrial sites [MC: i.e. developing industrial centers like Keelung, Shinchiku etc.] leave their families, or perhaps only some of the children, with the grandparents on the farms. There is a constant traffic (largely on foot) between ancestral homes in the country and the houses of sons and daughters in town. A great deal of produce is carried into the city for private consumption in this fashion, and in turn various small goods are carried out again to the country. The continuing and strong relationship between the main house and all branches of a family is of very great importance in Chinese life."

45:Stanford U. S-4, 5 1956 AD 1 Formosa
AD1

Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF SOCIETY

1. Three Types of Social Integration.

182 Among Formosans, as among other peoples, there are three developmental ideal types of social integration correspondings to three developmental ideal types of society:

a) Integration by blood relationship -- tribal society
b) Integration by locality -- folk society
c) Integration by social function, or social need within an area -- national society

182 602 Blood relationship is the most direct and immediate principle of social integration. It is natural that primitive societies in their transition from band to horde to tribal society, are integrated on this principle. The aboriginal society in Formosa belongs to this type. We of course refer to integration by blood relationship and tribal society as an ideal type. Even in primitive societies there are relationships by locality and relationships by function, but blood is the main principle of social integration.

182 When a society increases in numbers and its scope is extended, various kinds of work